1:Vaillant A-5 (1928-1936)1941 NU7 Aztec NU7

585 at last a feast, liberally lubricated with pulque, took place.
[834] The bride and the groom, after this merciless treatment, retired for four days of penance and fasting, and not until that period elapsed did they consummate their marriage.

595 As is often the case in a warrior nation which suffers from
586 reduced man power, polygamy was prevalent. Yet the first wife took precedence over the others, and her children alone had the right to inherit. Concubines were permitted and there was, likewise, prostitution. Desertion was frowned upon, but a court would grant a decree of divorce under certain conditions. A man could obtain the right to cast out his wife if she were sterile, were subject to prolonged ill temper or neglected the household duty. The wife could be freed from a husband who failed to support her or educate the children or who ill-treated her in the physical sense, for the
[587] Aztecs had not invented mental cruelty. A divorced woman could remarry as she chose, but a widow had to marry a brother of her deceased husband or one of his clansmen.[a]

562 Women had definite rights, but they were inferior to those of men. They could hold property, enter into contracts and go to courts to obtain justice. In matters of sexual morality
[834] girls had to be chaste and wives faithful to their husbands. A
[837] man transgressed the rules of propriety only when his illicit relations involved a married woman. Otherwise his wife could not formally demand his fidelity. While the legal position of women was relatively low, judged by modern standards in the United States, personal influence was great, and there were several instances where a woman acted as regent when her son was too young to assume the office of chief. In mat-
[648] ters of tribal alliance we have seen how the marriage of a chief's daughter or sister to another ruler cemented an alliance.

15:Bandelier E-4 (no date)1880 NU7 Aztec NU7

428 their husbands. Single-blessedness, among the Mexicans, appears to have occurred only in case of religious vows, and in which case [589 784] they fell back for subsistence, upon the part allotted to worship, or in case of great infirmities, for which the calpulli provided.[111] No mention is made of the widow participating in the products of the "tlalmilli," still it is presumable that she was one of those whom the oldest son had to support. There are indications that the [587] widow could remarry, in which case her husband, of course, provided for her.[112]

428 764 The customs of Inheritance, as above reported, were the same with chiefs as well as with the ordinary members of the tribe. Of the personal effects very little remained since, the higher the office was which the deceased had held, the more display was made at his cremation, and consequently the more of his dresses, weapons and ornaments, were burnt with the body.[113] Of lands, the chiefs 428 only held each their "tlalmilli" in the usual way, as members of their kin, whereas the other "official" lots went to the new incumbents of the offices. It should always be borne in mind, that none of these offices were hereditary themselves. Still, a certain "right of succession" is generally admitted as having existed. Thus, with the Tezcucans, the office of head war-chief might pass from father to son,[114] at Mexico from brother to brother, and from uncle to nephew.[115] This might, eventually, have tended to *perpetuate* the

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[111] Such unmarried females were the "nuns" frequently mentioned by the old writers. We shall have occasion to investigate the point in our paper on "the ancient Mexican priesthood." As attendants to worship, they participated in the tributes furnished towards it by each calpulli, of which we have spoken.

[112] Oviedo ("Hist. gen. y nat. de Indias," Lib. XXXIII, cap. LIV. pp. 347–353), reports a conversation with Don Juan Cano, held at San Domingo, 8 of Sept., 1514, in which the said Cano asserts that he married Montezuma's daughter, widow of Quauhtemotzin. There is an indefinite report that, when she married Quauhtemotzin, she was already the widow of Cuitlahuatzin. Intermarriage of widowers and widows took place in Yucatan, but without any ceremony. See Landa, "Relacion de las cosas de Yucatan." Paris, 1865, by Mr. Brasseur de Bourbourg, p. 142, §XXV.

[113] See note No. 106, the same quotations apply to this case. Besides, we refer to the numerous descriptions of funeral rites, or rather cremations, contained, for instance, in Durán, Tezozomoc, Ixtlilxochitl, Veytia, and in Bustamante "Tezcuco en los Ultimos Tiempos, etc." Also to the cremation of the head chief of Michhuacan, as related by Mendieta (Lib. II, cap. XLI. pp. 164–167). We abstain from special quotations, the subject being amply discussed in all the authors just mentioned.

[114] Zurita (p. 22). Gomara (Vedia I, p. 434). Torquemada (Lib. IX, cap. IV. p. 477. Lib. XI, cap. 27, p. 536, etc. etc.).

[115] This fact is too amply proven to need special references. We reserve it for final discussion in our proposed paper on the chiefs of the Mexicans, and the duties, powers and functions of their office.